

Anti-Slavery

THE
OCCASIONAL PAPER.

VOL. III. NUMB. IV.

Containing several
LETTERS.
VIZ.

- I. To the Author of this Paper; upon a Remarkable Saying, insisted on by Dr. Biss, in his Sermons on the Beauty of Holiness in the Common-Prayer.
- II. Remarks upon a Passage in Dr. Biss's, and another in Dr. Lupton's Sermons, before the Sons of the Clergy; concerning the Authority of the Fathers, in interpreting Scripture: Directed to the Author of this Paper.
- III. A Letter directed to the Author of *Vulgar Prepossessions in Favour of the Bishop of Bangor*: By a Well-Wisher to the Occasional-Paper.
- IV. A Letter from Mr. De la Pillonniere, to the Author of this Paper; allowing him to publish a Letter of Mr. Cotton Mather of New-England.
- V. Mr. Cotton Mather's Letter to Mr. De la Pillonniere; Printed from the Original.

L O N D O N :

Printed for E. M. MATTHEWS, at the Bible in Pater-Noster-Row; J. ROBERTS, in Warwick-Lane; J. HARRISON, under the Royal Exchange; and A. DODD, without Temple-Bar. MDCCXVIII.





TO THE
AUTHOR
OF THE
Occasional Paper.

S I R,

Exon. Nov. 30. 1717.



Turned over lately some Sermons of the Reverend Dr. Biss, which have the Title of *The Beauty of Holiness in the Common-Prayer*; and could not fail of observing, that he has advanced many odd

Principles and Maxims in them, contrary to the ancient Sentiments of the Church of *England*. The Reverend Mr. Lewis has sufficiently called him to an Account for some of them. But there is one over-look'd by that worthy Gentleman, which appears to me as liable to exception as any of the rest: It is in p. 148. "It was a remarkable Saying, founded on the Reason of Things, that a preaching Church cannot stand; and it is also founded on the Judgment of God, that a

“ Church, which places its Religion in Preaching, shall not stand.” I agree with the Doctor in calling this a *remarkable Saying*, especially in the Mouth of a Protestant Divine. And since he has not thought fit to point us to the Author of so judicious a Remark, I will beg leave to suppose, that it came out of the Popish Mint, or at least was stamped in the Reign of the *Book of Sports*.

I know no *Church*, to which this Imputation can properly be applied, that it *places its Religion in Preaching*. But no doubt this was designed for a sharp Innuendo upon Somebody : It was thought, I suppose, an invidious Turn upon the Protestant Dissenters, because they may have more frequent Sermons among them than elsewhere. Some other Writers of the Doctor’s Size, have thrown out the like Flirt at them ; but with no manner of Justice, or Truth.

If the meaning of the Reflection be, that they magnify Preaching, to the Exclusion or Diminution of any other Parts of publick Worship, nothing can be more injurious ; for they join Prayer with it, and the Singing of Psalms in all their Publick Assemblies ; and as frequently as their Neighbours, administer the Sacraments there. And indeed it is a little odd and inconsistent, that they should sometimes be censured for their long Prayers, and at others, for placing all their Religion in preaching.

If the Doctor intends by this Insinuation that the Dissenters place their Religion in This, or in any thing else which is only an instrumental Part of Religion, so as to be indifferent about the more substantial Parts of it,

con-

consisting in Faith and Holiness, and good Works; I shall leave it to their known Character, whether they deserve this Imputation more than any other sort of People.

But if the Reproach is cast upon them, merely because they have more frequent Preaching in their Congregations than some others; or because they think this should be an ordinary Branch of the Work of every Religious Assembly; they are not ashamed to own it, nor afraid of the Force of the Doctor's remarkable Saying, *That a preaching Church cannot stand*: especially since the Doctor has not been at the Pains to shew them, how it is *founded on the Reason of Things*. That appears to me, to be quite on the other Side. Ignorance of the most important Matters of Religion would certainly over-spread most Places, without Preaching. This is too evident in many of the common People, as Matters now stand; and it must prodigiously increase, if there were no publick Method of Instruction.

It was by Preaching that Christianity first obtained footing in the World, notwithstanding the greatest Oppositions and Discouragements. In order to this, the Apostles gave themselves continually to Prayer, and to the Ministry of the Word *. And St. Paul gives a Charge to the Bishops of *Ephesus*, when he was taking his leave of them, to *feed the Church of God*; which must be by Preaching, and the Administration of the Sacraments. And he requires *Timothy* to *preach the Word, to be instant in Season and out of Season*. He was so much set

* Acts vi. 4.

upon this Work himself, that he seems to esteem it his principal Business, *I was not sent (saith he) to baptize, but to preach the Gospel.* This Practice was attended with the greatest Success, till the World was proselyted to Christianity. Nor is the Occasion for it ceased, where this is already become the publick Profession. Vast Numbers among us still need to be instructed in the Principles of Religion, to be cautioned against spreading Errors, and perswaded from a vicious Course. Even those who are already truly Religious, need at least frequently to be put in mind of their Duty, and excited to the Practice of it; while the Affairs of Life are so apt to divert us all from a due Attention to the Duties which are preparatory to a future Happiness.

That which was the Means of establishing Christianity at first, had a considerable Share in reviving and reforming it from the Corruptions of Popery afterwards. Sir *Edwin Sandes* has a particular Observation to this purpose. * “ The chief Means (says he,) “ whereby the Reformers of Religion did “ prevail in all Places, was their singular As- “ siduity and Dexterity in Preaching, and e- “ specially in great Cities, and the Palaces of “ Princes.” And says the same Author, † “ The *French* Protestants make Preaching an “ Essential and chief Part of the Worship of “ God; whereas the *Romanists* make the Mass “ only a Work of Duty, and the going to a “ Sermon but a Matter of Convenience, and “ such as is left free to Men’s Pleasures and

* *Europe Speculum*, p. 76. † *Id.* p. 77.

" Opportunities, without Imputation of Sin."
 I'll beg leave to match the Doctor's *remarkable Saying* with another of a noted Jesuit, a Master of one of their Colleges, which is related by *Chamier* *, in the Year 1584. he thus harangued his Auditory on a *Good-Friday*.

" To be fond of hearing many Sermons, and
 " of the frequent Reading of the Scriptures,
 " is in truth no Sign of a good Catholick,
 " but rather the Badge of a Heretick, who
 " pleases himself with these things, as an Ape
 " does with a Nut. The only Delight of a
 " Catholick, is to hear many Masses, and of-
 " ten confess himself. He that neglects and
 " despises this, offends more heinously than he
 " who never heard a Sermon, or saw a Bible
 " in his Life. The *Roman Catholick* saith
 " not, The Word, the Word; the Scripture,
 " the Scripture; but Mass and Confession."

The Doctor, I believe, may find a great many such Authorities among the *Romanists*, in favour of his Maxim; but very few among the Protestants, who agree in disclaiming Ignorance for the Mother of Devotion.

I believe nothing will induce any good Christians to wish there were fewer Sermons among us than there are, as long as the Clergy imploy their Pains upon the proper Subjects for the Pulpit; to explain the Holy Scriptures, to instruct Men in their Duty to God, their Neighbours, and themselves; and to inforce these by the proper Arguments and Motives of Reason and Christianity. But if, instead of such useful and pious Discourses, the

* *Epist. Jesuit. Genev. 1599. Epist. 3.*

Pulpit is imploy'd to vent Party-Rage; to excite Sedition in the State, or Animosities among Protestants; to preach up Superstition for Religion; and to propagate such Notions among the People, as betray and undermine the Foundations of the Reformation; a true Protestant will not care how seldom the Publick Assemblies are so prostituted.

If you think fit to allow this at any time a place in your Paper, I leave it to your Correction and Improvement. Who am, &c.



II.

To the Author of the Occasional Paper.

S I R,

THE two last Sermons to the *Sons of the Clergy*, though their Excellencies lie in a very different Way, yet both agree in one common Opinion, which I take to be very Exceptionable, and of hurtful Tendency from Persons of Figure in the Church, and under the Countenance of so great an Audience. Dr. *Biss* is always *diffuse* and *florid*, like a *Garland* stuck round with *Flowers*, or a *Flourish* round a great Letter at the Beginning of a Book. His *Stile* is luscious and surfeiting, like feeding upon Sauce. He often says a Thing *Bright* and *Piquant*, but hardly ever any thing *exactly* Just and True. He harangues well, but Never Reasons. In Page 11,
12,

12, he lays down this Assertion, * *The ancient Writings and Interpretations of the Fathers, the Authority of Each taking Place with their Antiquity, have been, are, ought, and must be the Rule of Judging in all succeeding Ages of the Church. Such is the Authority of the Ancient Fathers, next in Degree, as in Time to that of the Apostles; the Fathers as Interpreters, the Apostles as Enditers of the Holy Gospel.*

Dr. Lupton's is a grave and pious Discourse, has a great deal of good Instruction in it, and many Marks of a serious and thoughtful Mind. I wish I could think so throughout: But in the first Inference I find him touching the same String. *We must, he says †, provide for our own Safety by depending, as 'tis our Duty to depend, upon the General and Uninterrupted Sense of the Christian Church.* Dr. Biss makes the Ancient Fathers, according to their Seniority, Interpreters of the Scripture: I suppose their Authority, like other things, decayed with time; that after the Labour and Enquiry of many Ages, we now understand the Scriptures less, and shall come at length to be quite in the dark about 'em; as the Sun gradually declines till it quite sets. And yet some have thought that the Writings of the first Fathers are less to be regarded for this Purpose, than some later ones, because they came out of the Schools of the Gentile Philosophy, and mixed many of their peculiar No-

* Dr. Biss's Sermon to the Sons of the Clergy, 1716.

† Lupton's Sermon before the Sons of the Clergy, 1717.

tions with the Christian Doctrine, as the Jewish Converts did their Jewish Rites; and understood it very imperfectly. And tho' Judges are allow'd to be, *tho' not the Authors, yet the Interpreters of humane Laws*: If he could distinguish with half the Accuracy with which he paints and colours, he would easily discover a great Difference between the Laws of frail and fallible Men, made with short Views, and necessarily attended with many Defects, where the supreme Power is always at Hand to interpose, either to alter or ascertain the true Sense upon every Occasion; and the Laws of the Gospel, penned by upright and inspired Persons, and where there is no visible Interposure of the Sovereign, or any left either qualified or commissioned to determine authoritatively of an infallible Rule.

Dr. Lupton chuses to express it by the *General, and Uninterrupted Sense of the Christian Church* †; I suppose he means declared in General Councils, or constantly maintain'd by the Generality of Christians. Now I own with the Doctor, That a stedfast Faith is necessary to Salvation, as well as a good Life; for a good Life must spring from this Principle: And that 'tis an invaluable Blessing to have the Holy Scriptures, the Rule and Ground of the Christian Faith, in our Hands, and the free Use of them permitted to every one; that no Person of ill Character, or ill Mind, may be able to *deceive, and draw us into Destruction*, of whatsoever sort of Men, and under whatsoe-

† Lupton's *Serm.* p. 37.

ver Pretence. But what Course must we take to keep the Faith, and guard against Deceivers, when our * *Danger is most apt to arise from various Interpretations of Holy Scripture, and the most dangerous Errors have been introduced under the Colours of sacred Authority?* Why, we must trust to the *Authority of the Ancient Fathers, and depend upon the General, and Uninterrupted Sense of the Christian Church:* That is, the Use we must make of our Bibles, is to enquire after the Sense of the Fathers, or What we are told is their Sense, and acquiesce in it whatever it is.

But now, Sir, I desire to know whether this is true *Protestant* Language, and agreeable either to the Sense of the Church of *England*, or of any other reformed Church? I thought they had all agreed in this Principle, That the Scriptures are the only Rule of the Christian Religion, and can only claim a proper Authority over the Consciences of Men; that they contain the whole Will of God which is necessary to be known, and can only be depended upon with Safety; that every Man must use his own Judgment, according to the best Light he can get in the faithful Use of all the Means afforded him, to understand the true Meaning and Design of them. I am sure I read in our Articles, † That the *Holy Scripture contains all things necessary to Salvation; so that whatsoever is not read there, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of Faith;*

* Lupton's *Serm.* p. 36.

† *Artic. 6.*

or thought requisite or necessary to Salvation. And, ‡ *Tho' the Church be a Witness, and a Keeper of Holy Writ, yet as it ought not to decree any thing against the Same, so besides the Same, ought it not to enforce any thing to be believ'd for Necessity of Salvation.* And, * *General Councils may err, and have erred, — wherefore Things ordained by them as necessary to Salvation, have neither Strength nor Authority, unless it may be declared that they are taken out of the Holy Scripture.* And in the Book of Homilies the Church declares, † *That those things which are necessary to Salvation, to be believed or done, are so plain in the Scripture, that 'tis every Man's Duty to learn them thence.* So that this Language is wholly unknown, and entire disagreeable to the most authentick Records of the Establish'd Church.

Besides, Are not the Scriptures as *intelligible*, and easy to be understood, as the Writings of the Fathers, and Councils of the Church? Are there not great Differences about the Sense of the Fathers, as well as the Sense of the Scriptures? and much greater Reason for them; for they have been more interpolated and corrupted, more mutilated and mistaken by Accident and Design; not spread into so many Hands, or preserved with equal Care with the Holy Scriptures. And how then would this help us, or bring us ever the nearer the Truth? If, for Example, 'tis difficult to understand the Sense of the *Gospels* and *Epistles* of the Apostles, is there not at least an e-

‡ *Artic. 20.*

† *Hom. 2.*

* *Artic. 21.*

qual Difficulty to understand the Meaning of *Ignatius's* Epistles, and *Clemens Romanus*, and *Alexandrinus*? Is the Christian Church at all agreed about the Sense of the first Writers, any more than that of the Scriptures? Are there not many Difficulties and Disputes about the Sense of particular Passages, and the main Scope of some of their Writings, not only between Papists and Protestants, but among the Protestants themselves? How much learned Dust has been often raised among the most learned Men, about the Sense of *Ignatius's* Bishop, and even the *Genuineness* of his Epistles? And which way should the first Writers attain an Ability of expressing their Sense with so much greater Clearness and Certainty than the inspired Writers? Or is that Supposition *honourable* to the Holy Scriptures? And whereas the Bible was writ for common Use, and may be consulted by every one; the Sense of the Fathers cannot be known to the Generality of Christians, but only by Tradition and the Report of others. And to what Purpose are they sent round about, and lost in a Maze, instead of taking the shortest way, and going directly to the Fountain-Head?

I am free to own, I think the Christian Church has agreed all along in the *Essentials* of Christianity: For how else has it been preserved and continued in Being? 'Tis true, there are difficult Passages in the Scripture, as well as in other Books, and *some things hard to be understood*; perhaps on purpose to employ our Diligence, and exercise our Charity; and in which sober Enquiries and different Apprehensions, are not of such moment to affect the
Essentials

Essentials of Christianity, or disturb the Peace of the Church. What is truly essential to the Christian Doctrine and the Christian Duty, is plainly laid down in the Scripture, and pretty generally agreed among Christians of the several Ways, tho' with many Mixtures and Mistakes, and with different Degrees of Light and Purity, in the several Ages of the Church, And what is not clearly and expressly revealed, and not generally agreed among them, cannot for that Reason be thought absolutely necessary: For it would not agree with the natural Notions of divine Wisdom and Goodness, or the Design and End of a Revelation, to suppose That made necessary by it, which is not *plainly* revealed. I believe Christians are better agreed in the main Points of the Christian Religion, than some Men are willing to apprehend; *i. e.* in the great Articles of Faith and Obedience to the *Father, Son, and Holy Spirit*, and all the Virtues and Duties of the Christian Life. And certainly different Apprehensions about difficult Matters, which are either not revealed to us at all, or very generally express'd, may well stand with being Christians, and with mutual Love; and then no Harm would be done by them. 'Tis Mens proud and imperious *Dictates*; imposing their Sense upon other Men; making things necessary to Church Communion, and brotherly Love, which the Scriptures have not made so, that has occasioned all the Mischief and Disorder in the Christian World.

And after all, there is no such *Agreement* as is pretended, among the Fathers or Councils, in the Interpretation of particular Texts.

I de-

I desire to know where that *General and Uninterrupted Sense of the Christian Church*, about things *hard to be understood*, is to be found. Are there not various and different Interpretations among the Fathers and first Writers? Did they interpret every Text the same way? or were their Interpretations always the most reasonable and judicious, or not sometimes very weak and absurd? Don't they often differ not only from *one another*, but sometimes from *themselves*, at different Times, and in different Parts of their Writings? And how can we depend upon the general Sense of the first Writers, when that has been so various and diverse, and there is no such thing as a *General and Uninterrupted Sense* to be found among them? Let any Man who is curious, only consult Dr. *Whitby's Dissertatio de S. Scripturarum interpretatione*. I am sorry this learned Person should advance such a Notion at this time of Day, when the wisest Men every where are beginning to quit the Search of sacred Truth from the Writings of the Fathers, and seeking it in the Scriptures themselves.

I add, Where they are agreed together in the Sense of Scripture, 'tis not their *Authority* but their *Reason* which ought to govern. The proper *Evidence* of divine Faith can only be the Ground of a divine Faith, and not the Determinations of Men; for then our *Faith* would stand in the *Wisdom of Men*, and not in the *Power of God*. If they represent divine Faith in its proper Light, and support their Sense of Scripture by convincing Reason, no doubt they ought to be regarded; but then 'tis their Reason is submitted to, and not their Authority.

rity. Unless we may say, That an unreasonable Interpretation of Scripture must be admitted merely upon the Credit of their Authority. And tho' a *long Prescription for Truth, supported by the written Testimony of the Church, must be a better Ground for private Christians to rest upon, than any modern Conjectures**; yet the longest Prescription for Error, and the oldest Mistake in the World, is not rather to be embrac'd, than modern Evidence and Proof. The Fathers and Councils were as much obliged to govern their own Sentiments by the Reason of things, and the Proofs of the Scripture Doctrine, as other Men; and to change and alter their Mind, upon farther Light and Conviction. And 'tis plain in Fact they sometimes did so: I ask, which Sense, in this Case, must be depended upon; for there is the Weight of their Authority to support them both? Nor do we ever find them claiming such an Authority, but constantly appealing to the Scripture Authority.

We have indeed the *Testimony* of the Christian Church to the Truth of the Holy Scripture, and 'tis a considerable Circumstance of Credibility; tho' I cannot allow the *Authority of the Scriptures to depend upon the Uninterrupted Sense of the Christian Church*†: For sure the Scriptures are of divine Authority, independently upon the Church's Sense of it; and tho' the Church had never bore such a Testimony, or all the ancient Monuments of the Christian Church were lost. That stands upon its own

* Lupton's Serm. p. 37.

† Ibid.
Evidence;

Evidence; the Marks of *Divinity* impress'd upon it, and the external Evidence and Testimony of God in Miracles, and Prophecies, &c. of which the Heathen Writers bear Witness, as well as the Christian Church. And certainly there is a very great Difference between the Church's being a *Witness* * and a *Judge*; though he seems scarce willing to allow it, and makes them so near a-kin. The Church may bear Witness to the *Truth of Facts*: That the Scriptures were penned by such Persons, and had such Confirmation as they pretend; and were always received and owned as the Word of God: The first Writers may give us considerable Assistance to understand the Language and Expression, and to know the particular Opinions and Customs which prevail'd in those Days; without being *Judges* of the Sense of it, or empowered, without any Pretence to Inspiration or Infallibility, to fix a Meaning upon them, which must be depended upon by all who come after them.

Nor would the Danger of running into *Errors* and *Heresies*, or believing things *false* and *contradictory*, be greater in the way of private Judgment, for every Man's attending to the Reason of Things, in the Use of the best Endeavours and Helps; than in depending upon Fathers and Councils: For some of the greatest Errors and *Heresies* among Christians have been shelter'd under the Authority of the first Writers, and have each their proper

* Lupton's Sermon, p. 37.

Vouchers to support and countenance them. What a Heap of Quotations has Mr. *Dodwell* thrown together to establish his monstrous Notion of the *Natural Mortality* of the Soul; and Dr. *Hickes*, to prove the *proper Sacrifice* in the Lord's Supper? I only ask farther, Whether the Fathers and Councils are not generally deserted, by the greatest Advocates for their Authority, in several Things, in which they are pretty generally agreed among themselves; as in their Opinion of the *Millenium*, &c? And if their Authority does properly oblige, ought it not equally to oblige in every Point?

I made these *Remarks* for my own Use, when I first read the Sermons; if you think they may be of Use to any body else, I freely resign them to your Pleasure; and am,

Apr. 15. 1718.

SIR,

Your constant Reader,

and humble Servant.





III.

TO THE
AUTHOR
OF THE

*Vulgar Prepossessions in Fa-
vour of the Bishop of
Bangor, &c.*

SIR,

THE Occasional Paper, (V. 2. No. 7.
p. 3.) in answer to the Objections
against *Impartial Liberty*, has this Pas-
sage, concerning the different Management of
Controversy, between the Bishop of *Bangor*
and his Opponents: "It's a good Omen to the
" Cause of Liberty, to see what Defenders it
" has on the one side, and what sort of Op-
" posers on the other. May every Cause I
" value be ever so defended and so opposed.
" One would think the famous Dispute, be-

"tween *Michael* and the Devil, was fought
 "over again in the Persons of Men: There
 "is so much of the *Railing Accusation* on the
 "one side, and so much of the *Angel Temper*
 "on the other." You are very much concern'd at this, and remark upon it thus, *No less than the Angel Temper on the one side, and that of Michael's Adversary on the other, is the State of the Matter that has been set forth to the Publick.* This you call a *flaming and shocking Representation.* Now this to me, Sir, looks like a *Prepossession* in your self, as great as any of those you reflect upon in your Book; and the violent straining of Thought throughout your Performance, made me think you wrote the whole of it under a *Prepossession* that you could not conceal with all your Art: While what you have singled out to remark upon, is neither *Prepossession*, nor *vulgar*, nor *flaming*, nor *shocking*.

It is not *Prepossession*, sure, to compare a Bishop to an Angel, after so many Writers for Episcopacy have contended, that Bishops are to be understood by the *Angels of the Churches* in the *Apocalypse*. He is therefore an *Angel* by Office at least; and as to his *Temper, Qualities* and *Behaviour*, there is no need of *Prepossession* to allow them to be *angelical*. Tho' it looks very much like it in your self, to be uneasy because it is to no purpose to go about to make out the contrary. It's an Instance of *Prepossession* in you, Sir, to forbid me having the Bishop of *Bangor* in my Thoughts, when I read that Passage *Rev. ii. To the Angel of the Church of Ephesus* ——— *I know thy Works, and thy Labour, and thy Patience, and how thou canst*
 not

not bear them which are evil; and hast tryed them which say they are Apostles, (pretending to an Apostolical Power, and something more than ever they pretended to) and are not, and hast found them Lyars, and hast born, and hast Patience, and for my Name sake hast labour'd, and hast not fainted. This is the Angel Temper; the Character agrees hitherto excellently well. And tho' my Lord himself may possibly apply the following Verses in a manner different from what I am about to say; yet, they suggest to me, this Advantage in his Lordship's Character, that he is actually doing what the *Angel of Ephesus* was commanded; viz. he is returning to his first Love, and would feign carry the World along with him, back again to their Bibles; to *Jesus the King of his Church*, from whom they have gone a whoring after the Fancies, Doctrines, and Commandments of Men. He remembers from whence he was fallen, and repents, and does the first Works; brings back the Bible Religion, and the Reformation Doctrine: Is not this angelical?

Dear Sir, how can you call Prepossession, in Favour of the Bishop of Bangor, vulgar? You know the vulgar Clergy, and the vulgar People, are prepossessed against him. Were you never at any of the Evening Lectures, or Charity Sermons about this City, where the Burthen of the Song is, down with the Bishop of Bangor? The People go away with dismal Apprehensions of him, instead of Prepossessions in his Favour. Have we not been authentickly informed, that *Cursed be they who do the Work of the Lord negligently*, was made the War-rant for railing, and reviling the best of Men*?

Men *? Have you never heard him damned from the *Ale-Bench*, and *anathemized* from the Pulpit, with one and the *same Spirit*? The Mob are turned another way, and every where spirited against him. He is the Hatred of all the ambitious, the proud, the tyrannical Affecters of *Church Power* and *English Popery*, among the *great Vulgar*, and the Little.

I can furnish you with such a Collection of railing Accusations, as will justify the Allusion made to the famous Contest between *Michael and the Devil*; and abundantly show, that there's nothing in that Comparison so *flaming*, or *shocking*, as it is, to see you labouring, by all the Strains of Thought, and Artifice of Language, to screw the Mind of the Reader into some Imagination, that those just Resentments which Honour, Charity, and common Sense, would inspire, to see a brave Man abused by the basest Arts, and the foulest Language, are all but Prepossessions in Favour of the Bishop of *Bangor*.

* *The Reverend Mr. Lamb's Account of the Charity-School Sermon at Cree Church.*



The



The Author of this Paper having sent a Letter to Mr. *de la Pillonniere*, to request his Leave for the publishing of a Letter writ to him, by Mr. *Mather* in *New England*; Mr. *de la Pillonniere* was pleas'd to send the following Answer.

IV.

To the Author of the Occasional Paper.

S I R,

AS I know that Mr. *Cotton Mather's* Letter hath already done some Good, by being handed about in Writing; and as I am very desirous that the good Spirit which is in it should spread yet farther, I cannot but be very willing to see it printed. I am the more so, because I shall reckon it a great Honour, to have my Name in such a valuable Book as yours is; and to appear there, as a Lover of that Catholick Temper, which you encourage so much, by your free, ingenious, and Christian Writings. It will be also a Piece of Justice to my honoured Friend, to make him known for the Man he
is,

is, here in *England*; and perhaps his Example will sway with many, especially of his own Brethren, and inspire them with the same truly Christian and Protestant Spirit. I conclude, from your Letter, that you have a Copy of his. If you have it not, the Original shall be at your Service. I am,

SIR,

Your most humble, and

most obedient Servant;

De la Pillonniere.

*Streatham;
August the 6th.*





V.

To my much Honoured

Mr. Francis De la Pillonniere,

S I R,

Boston, New England,

Nov. 5. 1717.

YOUR very Generous and Victorious Answer to an Accusation of an unreasonable Adversary, has reached unto *America*, and been an acceptable Entertainment unto the Servants of God here, who have been favoured with such right Sentiments of *Reformed Christianity*, as His Grace has, to our Joy, enlightned you withal.

The Pleasure that we have taken to behold your Arrival, and Adherence to those Principles, which alone assert the Just Liberties of Mankind, and which are absolutely necessary to the introducing and establishing of *Genuine Christianity* in the World, has had some Alloy in the Trouble, wherewith we have been sensibly touched, by the base Treats of a Snappist Writer, whom his Protestant Profession is very little indebted to.

D

But,

But, the same Grace, that has given you so clear an Understanding of a Religion, entirely calculated for the Benefit and Blessedness of Mankind, will also fortify you against the Scandals which may be offered you by Men of corrupt Minds, who prostitute that Holy Religion unto indirect Intentions, which the Glorious Author of it never proposed. And you will not think the worse of it, because Men of carnal Minds would make it the Engine of their Carnality.

The Truth is, the Reformation that came on, when the *Romish Antichrist* had pass'd thro' his Time, and his *Two Times*, and was entering into his *Half-Time*, was little better than an *Half-Reformation*.

The Reforming Churches, flying from *Rome*, carried, some of them more, some of them less, all of them something, of *Rome*, with them; especially in that Spirit of *Imposition*, and *Persecution*, which has too much cleaved unto them ALL.

The Period hastens for a *New Reformation*; wherein 'tis likely that our holy Lord will, in some Degree, reject ALL the *Parties* of Christians at this Day in the World; and form a NEW PEOPLE of the good Men in the *several Parties*, who shall unite in the Articles of their Goodness, and sweetly bear with one another in their lesser Differences; leaving each other to the Divine Illuminations.

PIETY will anon be the only *Basis of Union*, in the Churches of the revived, refined, reformed Reformation; and pious Men, in several Forms, will come to love, and live, as Brethren; and the purged Floor of our Saviour
our

our will be visited with Tokens of his Presence, that shall be very comfortable.

It is thus very much in my Country; and therefore, Sir, if *Old England* prove too torrid a Climate for you, come over to *New England*, where I will do my best, that you shall be treated with more Christian Civilities.

But I hope that our Lord will find greater Employments for you in *Europe*, than can be expected on the Western Side of the *Atlantic*. He has qualified you for them, and, I hope, what you have seen among some very *Defective Protestants* will animate you to them.

Being my self a *Calvinist*, I must needs differ pretty much from a Gentleman who professes himself an *Arminian*. But I consider what those *Maxims of Piety* are, which engage the *Arminian* to maintain his distinguishing Positions. Those *Maxims* are, *That* the Holy and Sin-hating Lord must not be reproach'd as the Impeller of the Sin, whereof he is the *Revenger*: *That* our Merciful Father must not be blasphemed, as if He dealt after an illusory manner with Men, when He invites them to His Mercy: *That* none, among the Fallen Race of the *First Adam*, are to be shut out from the Hopes of Life, in the Death of the *Second Adam*: *That* impenitent Unbelievers must not cast on God the Blame of their Unbelief; but the Wicked must lay wholly on themselves the Fault of their own Destruction: And, *That* Men must work out their own Salvation with as much Industry, and Agony, and Vigilancy, as if all turned upon their

own Will and Care, whether they shall be saved, or no. Now, these are *Maxims*, which every pious *Calvinist* will also most heartily consent unto. And, if I should repeat the *Maxims of Piety*, which make me fall in with the Position of a *Calvinist*, as requisite unto the supporting of them, I am confident the pious *Mr. de la Pillonniere* would most heartily subscribe unto them. And we shall both of us have the Modesty to confess, that we have also to do with Matters which are to us incomprehensible. Now, if good Men are so united in the *Maxims*, which are the END, for the serving whereof they declare that they pursue their Controversies; why should not this *Uniting Piety* put an End unto their Controversies? and beat *their Swords into Plough-Shares, and their Spears into Pruning-Hooks?*

'Tis under the Power of such Apprehensions, that I take the Freedom of rendering to you two or three *American Composures*, (of the some Hundreds, on various Arguments, and in various Languages,) which this mean Hand has published.

My Aim is, to let you see how the Pure, Christian, Protestant, Religion is preached, and lived, in our Western World. But I will acknowledge that I have also a farther Aim, which is to request of you, that the little thing entituled, *LAPIS à MONTE EXCISUS*, may by your Hand be thrown over into *France*. Unto which Request I am emboldened, by a strong Persuasion, that it contains the Religion, which you will count it your Glory to be an Instrument of propagating in the World.

My

LETTERS. 29

My Letter, and my Design, is now finished :
And I have no more to do, but subscribe,
with very great Respect,

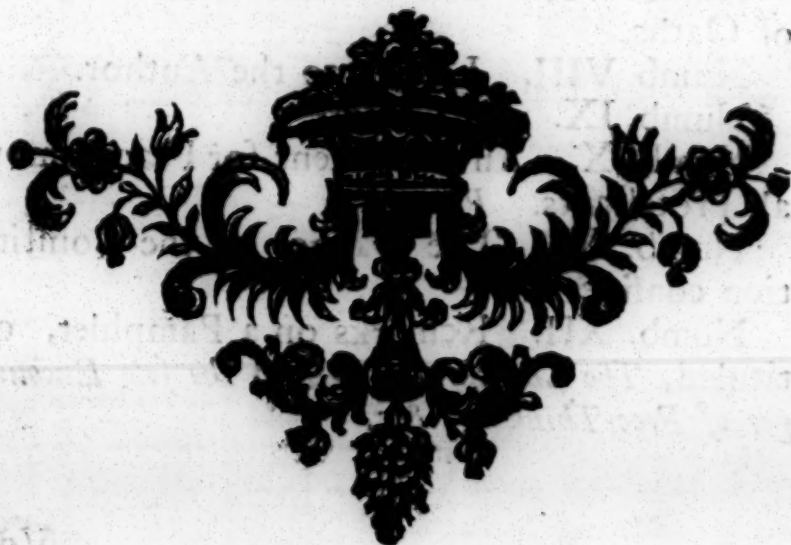
SIR,

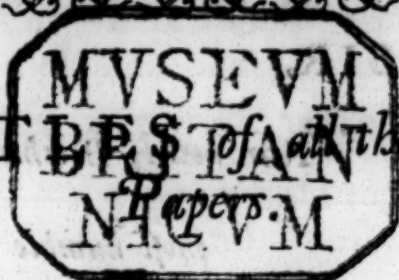
Your hearty Brother, and

most humble Servant,

Cotton Mather.

FINIS.






The TITHE of a the foregoing

VOL. I.

- N**UMB. I. An Essay on Bigotry.
Numb. II. The Character of a Protestant.
Numb. III. Protestant Principles concerning Civil Government, &c.
Numb. IV. An Expedient for Peace among all Protestants.
Numb. V. The Excellence of Vertue appearing in a Publick Character.
Numb. VI. The Danger of the Church considered.
Numb. VII. The Nature and Obligation of Oaths.
Numb. VIII. Letters to the Author.
Numb. IX. Of Censure.
Numb. X. An Expedient for Peace among all Protestants. *Part II.*
Numb. XI. The Danger of the Constitution consider'd.
Numb. XII. Remarks on a Pamphlet, entitled, *The Church of England the sole Encourager of Free-Thinking, &c.*

VOL



VOL. II.

NUMB. I. Of Orthodoxy.

Numb. II. Letters to the Author.

Numb. III. Of Plots,

Numb. IV. Of removing the Incapacities
of Dissenters.

Numb. V. Of Political Friendship.

Numb. VI. Of Acts of Grace.

Numb. VII. The Pretensions for an absolute Power of the Church considered: Being an Answer to some of the most considerable Objections against impartial Liberty.

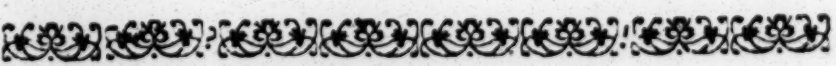
Numb. VIII. Of Reputation. An Essay, occasioned by the Controversy between the Lord Bishop of *Bangor*, and his Opposers.

Numb. IX. Of Societies for Reformation of Manners, with an Address to Magistrates.

Numb. X. An Address to the Clergy, in Relation to the Societies for Reformation of Manners.

Numb. XI. Letters to the Author.

Numb. XII. An Essay on the Pride of Authors.



VOL. III.

NUMB. I. Of Retractions.

Numb. II. Of Bugbears.

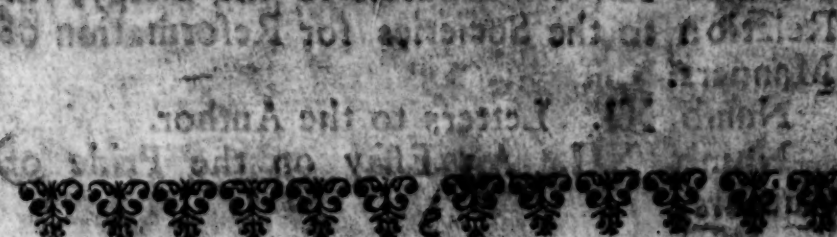
Numb. III. Containing two Letters: One to the Reverend Dr. *Prideaux*; another to the Author of this Paper.



Vol. II.
OF THE HISTORY OF THE
ADVERTISEMENT.

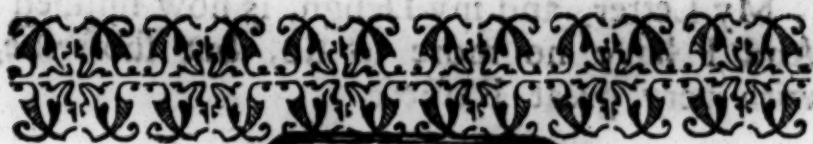
ADVERTISEMENT.

ANY kind of Letters, Essays, Extracts, or
of valuable Authors, or Intelligence of a-
ny Affairs which may serve the first declared
Intention of this Paper, will be thankfully re-
ceived, if directed to the Author of the *Occa-
sional Paper*, to be left at *North's Coffee-house,*
Kings-street, near Guild-hall, London, Post paid.



Vol. II.
OF THE HISTORY OF THE
ADVERTISEMENT.

Vol. II.
OF THE HISTORY OF THE
ADVERTISEMENT.



The TITHE of all the foregoing

VOL. I.

- N**UMB. I. An Essay on Bigotry.
Numb. II. The Character of a Protestant.
Numb. III. Protestant Principles concerning Civil Government, &c.
Numb. IV. An Expedient for Peace among all Protestants.
Numb. V. The Excellence of Vertue appearing in a Publick Character.
Numb. VI. The Danger of the Church considered.
Numb. VII. The Nature and Obligation of Oaths.
Numb. VIII. Letters to the Author.
Numb. IX. Of Censure.
Numb. X. An Expedient for Peace among all Protestants. *Part II.*
Numb. XI. The Danger of the Constitution consider'd.
Numb. XII. Remarks on a Pamphlet, entitled, *The Church of England the sole Encourager of Free-Thinking, &c.*

VOL



VOL. II.

NUMB. I. Of Orthodoxy.

Numb. II. Letters to the Author.

Numb. III. Of Plots.

Numb. IV. Of removing the Incapacities of Dissenters.

Numb. V. Of Political Friendship.

Numb. VI. Of Acts of Grace.

Numb. VII. The Pretensions for an absolute Power of the Church considered: Being an Answer to some of the most considerable Objections against impartial Liberty.

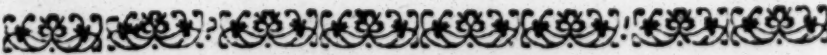
Numb. VIII. Of Reputation. An Essay, occasioned by the Controversy between the Lord Bishop of *Bangor*, and his Opposers.

Numb. IX. Of Societies for Reformation of Manners, with an Address to Magistrates.

Numb. X. An Address to the Clergy, in Relation to the Societies for Reformation of Manners.

Numb. XI. Letters to the Author.

Numb. XII. An Essay on the Pride of Authors.



VOL. III.

NUMB. I. Of Retractions.

Numb. II. Of Bugbears.

Numb. III. Containing two Letters: One to the Reverend Dr. *Prideaux*; another to the Author of this Paper.



ADVERTISEMENT.

ANY kind of Letters, Essays, Extracts out of valuable Authors, or Intelligence of any Affairs which may serve the first declared Intention of this Paper, will be thankfully received, if directed to the Author of the *Occasional Paper*, to be left at North's Coffee-house, Kings-street, near Guild-hall, London, Post paid.



Printed by J. North, at the Coffee-house, Kings-street, near Guild-hall, London.

